

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## THE NEW HEAVEN AND THE NEW EARTH.

A discourse delivered before the Connecticut State Convention of Universalists, convened at Danbury, at its annual session, October 9th and 10th, 1833.

By CHARLES SPEAR.

At the last meeting of this body, I was appointed to deliver the first discourse at the present session. Agreeably to that vote, I have endeavored to arrange a sermon appropriate to the objects of this meeting. Whether I have been fortunate in my selection of a topic, I leave for those who hear to judge. In the preaching department, on these occasions, it is somewhat difficult to make a choice, owing to the vast range of subjects which are now considered appropriate to the pulpit.

The passage I have chosen to lead me in my remarks may be found in Rev. xxi: 1.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

The subject is, *The state of society when Universalism was introduced, and the rise and progress of that doctrine.*

A wide field is now opened before us, but much that is interesting must be passed over, on account of the time to which a discourse must be confined. Three different views will be presented:

I. The state of the religious world when Universalism took its rise in this country.

II. The state of the moral world; and

III. The state of the literary world.

I. Religious world.—Here lay a beautiful country, abounding in the fruits of divine benediction; the arts were flourishing; liberty was just kindling her sacred fires. Still political and religious darkness prevailed over all the land. It is worthy of remark, that two of the greatest revolutions that ever started among mankind, commenced at about the same time, though unfortunately for the world, they have not progressed with equal rapidity. The object of the one, was the emancipation of man from political oppression; of the other, the emancipation from religious tyranny;—one sought to break the chains of kings; the other sought to break the still more galling chains of priests. One had a nation in its favor; the other, one solitary individual. The means for the accomplishment of both, seemed inadequate to the end. The standard of the one was, that "all men are created free and equal;" of the other, that God "will have all men to be saved and come unto the knowledge of the truth." Both were unfurled;—but while thousands flocked around the one, very few rallied around the other; proving conclusively, that it is easier to effect a revolution in any thing else than in religious opinions. Both these revolutions were looked upon with contempt, and all who engaged in them were treated with scorn. Both were designed for good, but the revelation of religion was by far the most noble and sublime. It was no less than the deliverance of the human mind from spiritual darkness and moral degradation. Leaving the political world, let us look at the state of religion when Universalism first started.

A dense cloud hung over all the land, stretching out on every hand, as far as the human eye could reach. Beneath, were beautiful temples, adorned by human art.—At their altars, were men of talents and of piety; but in them all was taught the cruel, degrading doctrine of interminable misery. Let us enter one of these temples on the Sabbath. The congregation appear like a group of mourners at a funeral. An awful gloom pervades the whole assembly. The pulpit themes were then, a *personal devil*, *infant damnation*, *election and reprobation*, *total depravity*, *infinite sin*, *perseverance of the saints* &c. Most delightful subjects!—Full of consolation! The man of God, who was then considered rather as a messenger from on high, than a human being, went through the services with a kind of sepulchral tone, as though he was speaking from the grave. His themes were horrid, and he seemed to enjoy a kind of fiendish satisfaction at the final misery of the reprobates, whom he doomed to hell with all the willingness of a tyrant, and with as much indifference as Nebuchadnezzar manifested on condemning his three subjects to his fiery furnace. Sinners are doomed to hell now, but it is done in a more polite and refined manner! Time was, when they went by the decrees of God, but now they are said to march off in a very orderly manner, and freely take up their abode in the infernal regions! True, the man of God used occasionally to touch the golden harp, and strike the cord of universal love, but it was with trembling!

Let us enter the domestic circle. In prosperity, endless misery could be believed as a doctrine; but when death came, there was no hope. Perhaps it was a beloved child.—Possibly, if it were of believing parents, there was a chance for it. There was a heaven, but it was very small. It was miserably governed! There had been war there, and many angels had been driven out to seek an abode in Tartarus. However, the minister expected to go there, and the most efficient members of his church; but the world's people—hell was good enough for them. The child was to its mother, but as the frail vine that clambered around her door; and when death called the one from its embrace, and Winter nipped the other at its root, she no more hoped that the one would again shed her sight, than that the other would again shade her window with its blossoms. There was an Elysium, the

priests and poets said—but not for her—nor for any thing that belonged to her; the green land had "no home for the fair creature from her bosom gone." She cherished its ashes in an urn, perhaps; and a meet emblem of dissolution and death, of grief that would not be comforted—of any thing, but hope and faith, and heaven.

Such was the old heaven; let us now turn to its kindred earth.

II. Moral world.—In the fifteenth century, there was, what the world has generally called, a Reformation; but no term was ever more improperly applied. The leaders in this extraordinary event, manifested as had a spirit as the church to whose doctrines they were so much opposed. There was no moral change in the hearts of mankind.—The doctrine of endless torments still continued its corrupting and persecuting influence. In the hands of the reformers, it had the same effect as in the Catholic church. Both parties agreed to burn those who differed from them. The great points of contention were, not which should carry virtue to the greatest height, but respecting the *power of the Pope*, *transubstantiation*, *prayers for the saints*, *worshipping of images*, &c. Thus controversy raged; each party endeavoring to destroy the other. The "first earth" was a scene of war and contention. The "first heaven" was only for those who died in the true faith, but which that was, no one knew. Philanthropists sickened at the scene which passed on the earth, and were ashamed of the heaven which Christians expected to enjoy. More time was spent in propitiating God than in keeping his commands. It was thought morally impossible to make men virtuous without a personal devil on the one hand, and the curling flames of hell on the other. Whoever weakened these notions was supposed to be doing the greatest possible injury to society. A system of religious faith was, therefore, plainly wanting of a purer and more elevated kind than any of those which prevailed, a system sufficiently wide to embrace all the opposing sects, and all kindreds, tongues and nations.

III. Literary world.—Before the introduction of Universalism, sacred literature was in a very corrupt state. The pulpit was devoted to subjects the most insignificant and debasing that ever entered the mind of man. The priests bore rule, and the laity submitted to their dictation with the most implicit confidence. There were many valuable works on the authenticity of divine Revelation; on the attributes of Deity; there were some systems of moral philosophy. But in nearly all these works, the doctrine of endless torments was found either closely interwoven, or in the result. There was the good old Catechism; there was John Bunyan; there was Baxter's *Saints' Everlasting Rest*, which Murray says was given to him to read on the Sabbath, by his pious parents. Then there was the *Call to the Unconverted* to turn and live. The Bible was read, but with a kind of horror and trembling, as though it was full of fire and brimstone, fallen angels, &c. Even pictures of his Satanic majesty and his dark realm were placed on the cradle. In fine, endless misery was taught from the primary school to the University. The doctrine crept into the halls of justice, corrupted all our laws, and every where destroyed the peace and happiness of community.

This faith, in its operation, is like the Bobon Upas, blighting the fairest flowers, and killing every thing within its influence. It is like Juggernaut, rolling its ponderous wheels over the earth, crushing every thing fair and beautiful in its progress. It is like the apples of Sodom, fair without, but within full of ashes. It is like the "pestilence that walketh in darkness." It is "the pale horse, and the name of him that sits on him is death, and hell follows with him. And power was given unto them over the fourth part of the earth, to kill with a sword, and with hunger, and with death, and with the beasts of the earth."

Such is a brief, but afflictive sketch of the state of society immediately preceding the rise of Universalism in America. "Darkness covered the earth, and gross darkness the people." There was a reign of universal ignorance and gloom, throughout which it may be said, that

"No light, but rather darkness visible,  
Seemed only to discover scenes of woe,  
Regions of horror, doleful shades."

A master spirit was wanting in the religious world, that would go fearlessly forth, and touch the cords of the human heart, and make them vibrate once more to the love of God. Such an one was provided by Providence. He was nursed in the school of affliction, and placed in such circumstances that he was satisfied that the hand of God was directing him. In due time Jehovah "shook the heavens and the earth," and the first "heaven passed away with a great noise, and the elements melted with fervent heat, the [first] earth also, and the works that were therein, were burnt up." Then the spirit of God moved over the world, and the auspicious hour arrived, in which the voice of the Almighty once more exclaimed throughout the dead and dreary waste, "Let there be light! and there was light!" Then appeared the "new heaven and the new earth," wherein dwelleth righteousness.

Let us now view the religious world. A new scene of things appears. The clouds dissipate, and the Sun of righteousness appears in "the new heaven," and shines out bright and clear on "the new earth." The old heaven was small, the new is large enough for a world. The old earth was considered a kind of wilderness, through which human beings were passing like shadows to a state of unspeakable happiness, or inexpressible woe. The new earth is found to be full of "the riches of God's goodness," a world through which his offspring are passing to the enjoyment of higher and nobler scenes beyond the grave. The old earth was a scene of war and blood; in the new, men are to learn war no more; there is to be peace and good will henceforward and forever. A message is heard proclaiming "good tidings of great joy." MURRAY, singlehanded and alone, blows the trump of a world's salvation throughout all the land.—

The clergy start as from a reverie. Temples resound with joyous and exalted themes.—Soon, heralds are seen winding their way from every part of the country. The farmer leaves his plough—the mechanic drops his tools—the artisan leaves his work in an unfinished state—here and there one leaves the schools—some come over from the ranks of the enemy—for these latter, no doubt, a heavy sun would have been given for their heads! United they form a little band, and raise their standard on Zion's hill! They gird on the "armor of righteousness," and raising the sword of the spirit, declare to the world, "Sink or swim, live or die, survive or perish, we cannot give up our belief in a world's salvation." They go on conquering and to conquer. "It is but a few years, comparatively, since we had scarcely a house of worship, or a congregation of worshippers in the whole world; and not a single one in this hemisphere; but now, temples of worship, and companies of believers, rise to our view in every direction." We have, probably, now about four hundred preachers, and three times the number of societies. Indeed, we are now hailed by men on the other side of the Atlantic, good men and true. The doctrine is moving on in Europe, pressing its way through every obstacle, and will eventually reach the hearts of kings, filling the world with peace and joy.

A light breaks from above into the domestic circle. Now the tomb may open to receive our friends, but we triumphantly ask, "O death! where is thy sting? O grave! where is thy victory?" Indeed, had a new world started into being from the hand of God, mankind would not have been more astonished.

Let us take a slight view of the moral world. The doctrine of endless torments has ever been found inadequate to reform mankind. Indeed, it has generally been employed as an engine of oppression. It has done more to corrupt the world than all other causes put together. Indeed, the very fact that it flourishes best in ages of ignorance and barbarism, proves, demonstrably, its inadequacy to purify the human heart.—Indeed, we know it to be the direct cause of *persecution*, *profanity*, *self-immolation* and *infidelity*. As Universalism has progressed, the strong holds of evil have gradually given away. Indeed, if there were no other doctrine in the world but endless misery, and every one acted from this motive, there would be no goodness in society! The motive is the basest and most degrading that can actuate the human heart. It begins now to be seen that men can be persuaded to love God because he first loved them. It is found that virtue can live without being fed with fire and brimstone. Universalism gives vigor, strength and freedom to the mind. He who is well established in this faith, will soon extend his inquiries to other, vast subjects—such as *capital punishment*; *imprisonment for debt*; *public education*; *political and religious liberty*.

Let us now look at the state of the literary world.

It has been satisfactorily ascertained that the existence of a God can be proved, without admitting him to be a tyrant; and that the authenticity of the Scriptures can be shown, without including the tenet of endless misery. Even the Bible is found to say that "God is love." There are now works, and labored works, too, on Universalism, that do honor to our denomination. The evil one and his train, with the old Catechism, are now almost driven out of the world.

Much has been done, but more remains to be accomplished. We have periodicals enough; about thirty thousand are weekly thrown before the public. But there is not enough done for the rising generation. We greatly need works presenting our doctrine in all its simplicity and loveliness to the infant mind.

We need, too, a *Commentary* for our libraries; one embodying within itself all that is valuable in works of that description; one that can be read without meeting, at every step, with a personal devil, total depravity, fallen angels, &c.

But let us rejoice that new works are constantly issuing from the press, both in this country and in Europe. Universalism is designed to bring every theological work to the test. Every system of moral philosophy is to be tried by it, for it is the standard of perfection.

A few words, by way of address, and I close.

BRETHREN: Faithfulness must characterize all our labors. Obstacles we must encounter, but we have much to invite us to renewed exertion. We are highly favored. We have not got to improve our doctrine.—It will improve us. It is a perfect system of religious faith. It stretches out on every hand, and embraces all created beings. It is perfect in its morality; perfect in the consequences of human actions. It has work enough for the whole world, and grace enough to save all mankind. It places the character of Jehovah in the true light, and man in the scale of being which his Creator designed he should occupy. Indeed, this system is completely balanced, and stands out before the world as the most beautiful doctrine ever proposed for human belief.

We are not looked on with all that suspicion we were once. Hear the language uttered respecting the first society formed on the continent, in Gloucester, Massachusetts, about the year 1736. "Besides their present teacher, [the venerable Murray,] they have in their train a Tyler, who by report is a Tory Episcopalian—a Wright, who is a German Moravian—with an illiterate Townsend, Streeter, Parker, a duplicate of Winchester, &c. A goodly band, indeed! With such strolling mendicants this town has been infested ever since this society has been formed; which has kept us in one continual hubbub, to the obstructing of business, corrupting the morals of youth especially, and the total destruction of peace and harmony." See *Mod. Hist. of Universalism*, p. 357.

Finally, let us rejoice together; for now we see "the holy city, the new Jerusalem, coming down from God out of heaven, pre-

pared as a bride adorned for her husband." And we hear "a great voice out of heaven, saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Amen and Amen.

From the Rev. Mr. Briggs' Discourse at the Installation of Rev. A. B. Muzzy.

## A PUNCTUAL ATTENDANCE ON PUBLIC WORSHIP.

It is of the first importance that in every religious society this institution should be duly valued. It should be regarded as favorable, as indeed essential, to the order, the peace, and well-being of the community; as most intimately connected with man's highest good; as a light, to guide, a fountain, which sends forth living waters.

The blessings which flow from the public instructions of the Sabbath, where these instructions exert their proper influence, are most highly to be prized; are invaluable.—We shall have a striking proof of this, if we compare the condition of a people, where such blessings are enjoyed, with that of a community where they are comparatively unknown. If we look into those parts of our country where but few churches are seen, and those but seldom frequented, we shall there find a moral waste;—education neglected,—the Sabbath profaned,—dissoluteness of morals and rudeness of manners prevalent; and but little, in fact, to remind us of a christian land. Shall I then hazard much by the assertion, that public worship is essential to the very existence of our holy religion? No. If our churches were demolished, would not the hopes of man be buried in their ruins? If religion was confined to the shades of domestic retirement, would it not ere long be banished from the world? The fact is, that temporal objects occupy too great a space in our minds, engross too many of our thoughts, and call us away from the great purpose of our being. We are prone to erect altars to Mammon; to become enslaved to the world; bound down to the things of earth as with chains of adamant; and we need the repeated instructions and pious influences of the house of prayer, to break these chains, to throw down these altars, and banish this idolatry from our hearts. It is of the first importance that we should habitually repair to this holy place; to reflect upon our dependence and accountability; to learn the worth of the undying spirit within us; to raise our views above this fleeting existence, and be brought nearer to our Savior and our God. It is not enough, I repeat it, it is not enough, that we offer up our devotions in private and by ourselves. We must frequent the sanctuary, to increase our faith, enliven our hopes, and strengthen our good resolutions;—must take the sacred fire from the altar of religion in the house of God, and bear it to the domestic altar, or the flame of devotion will there burn dimly, and at length be extinguished; and all around will be cold, and dark, and desolate. Is it not obvious, that wherever public worship is disregarded, the cause of religion must suffer? How is it possible for a society to flourish, and its clergyman to be extensively useful, where this institution is neglected? If there be any thing that would throw discouragements in the way of a faithful minister; any thing that would sadden his heart, and oppress his soul; any thing that would completely paralyze his efforts, and make his labor vain in the Lord; it is the habitual neglect of those in whom he feels the deepest interest, to attend upon his public ministrations.

## RIGHT MOTIVES.

Are there not many who go to the house of prayer, not to worship their God and meditate on subjects relating to their eternal welfare: not to improve their hearts, and gather strength for the duties, the trials, and temptations of life, and by the divine blessing, be made wise unto salvation; but in obedience to custom, from curiosity, from pride, to see and be seen, from a love of excitement, or to pass away an idle hour?—Are there not many who go thoughtlessly into a christian assembly, unmindful of the high and holy duties of the place;—enter consecrated walls with no thought of the presence of Deity, no sense of religious obligation, no feeling of unworthiness, and no desire of spiritual improvement? From such worshippers, (worshippers did I say?) what of serious and devout attention, of religious feeling, of self-application, and growth in grace, can be expected? To what purpose would the seed of divine truth be sown, even by the most skilful hand, if the ground were thus unprepared? Would it be received into such uncongenial bosoms? And if received, would it take root, and bear fruit? No. We might almost as soon expect that seed would germinate, if scattered upon the hard and frozen earth; or that the fruits of the Tropics would ripen among the snow and ice of the polar regions, as that such would bring forth the fruits of righteousness.

I will admit that in the house of worship, the thoughtless are sometimes led to reflect, the morally blind to see the beauty of holiness, and lovers of pleasure to become lovers of God. Still, there are many who have attended public worship for years;—from childhood to youth, and from youth to age; and yet appear to have profited but little by all they have heard of momentous truth, of affectionate entreaty and solemn warning. They are "ever learning, and never able to come to the knowledge of the truth." It matters not who the preacher is; such hearers will manifest great indifference to his instructions; and be prone to criticize, to complain, and to censure. Nay; though he should address them with the eloquence of an apostle, with lips touched with the fire of inspiration, they might turn a deaf ear to him; and the voice that should call them to repentance, to duty, and happiness, might, alas! call to them in vain.

How important is it, then, that all who frequent the houses of prayer, should attend

from right motives! When they enter this holy place, they should leave behind them the world and its absorbing cares and interests; be impressed with the sentiment, that "this is none other but the house of God,—and the gate of heaven;" and God and religion should engage and fill their own souls. They should come as frail, erring, and dependent beings;—to commune with their hearts, and with the Father of their spirits; to feel a deeper sense of religious obligation, and find new motives to the service of their Maker. We are commanded to take heed how we hear. And remembering that we have a deep personal interest in the truth dispensed, we should attend to them with the sole view to our improvement; and instead of feeling disposed to be dissatisfied with the speaker, we should rather make such a self-application of his discourse, as to be dissatisfied with ourselves. When praises are sung, our hearts should be impressed with the devout service; and when prayers are offered, we should individually pray;—engage in them as devoutly as though we were in the retirement of the closet, and so intensely that nothing around us should attract our notice, or call off our thoughts from the object of our worship.

VIRTUE THE ESSENCE OF RELIGION.—Virtue is the highest exercise and improvement of reason, the integrity, harmony, and just balance of affection, the health, strength and beauty of the mind.

Virtue's force divine is best displayed  
In deep desertion of all human aid;  
To succor in extremity her delight,  
And cheer the least when terror strikes the sight;  
We, disbelieving our own power, gaze  
And wonder, what a mortal heart can raise,  
To triumph o'er misfortunes, smile in grief  
To comfort the one who come to bring relief;  
We gaze, and as we gaze, wealth, fame, decay,  
And all the world's vain glories fade away.

For virtue has resources buried in itself which we know not; till the invading hour calls them from their retreats. Surrounded by hosts without, and when nature itself having turned traitor, is its most deadly enemy within, it assumes a new and superhuman power, which is greater than nature itself. Whatever be its creed—whatever its sect—from whatever segment of the globe its orisons arise, virtue is God's empire, and from his throne of thrones he will defend it. The orbs of creation, the islands of light which float in myriads on the universe; suns that have no number, pouring light upon worlds that, untraveled by the wings of Seraphim, spread through the depths of space without end; these are, to the eye of God, but the creatures of a lesser exertion of his power, born to blaze, to testify his glory, and to perish!

But virtue is more precious than all worlds—an emanation, an essence of Himself—more ethereal than the Angels—more durable than the palaces of heaven!—the mightiest masterpiece of Him who sets the stars upon their courses, and filled chaos with a universe! Though cast into this distant earth, and struggling on the dim arena of a human heart, all things above are spectators of this conflict, or enlisted in its course. Thine, O virtue! thine is the real distinction! In whatever state, in whatever garb thou art found. The man possessed of virtue can always be happy in the assurance that he every where is in the guard, and under the sacred eye of his Creator, having raised to his glory a temple in his heart; were he shut out from every other sanctuary, and bereft of the sight of any holy emblem or ceremonies, he would still be conscious of being in the presence of the Majesty of heaven, and his adoration would be every where the same—the veritable God is to be found, and a temple raised to him, in every part of the universe. Let us not narrow his sacred presence even to that bound, for passing the limit of our contracted globe, insufficient alas! to fill even our finite idea of the unmeasured authority and government of his power, his benevolence and his wisdom; he spreads himself over other worlds as incalculable in number, as impartial in the diffusion of his holy spirit; and doubtless in every part of these regions, the votary may with equal sincerity, and with equal certainty of being heard erect his altar, and offer up his prayer. *Buher.*

INDUSTRY. There are few qualifications of more utility, or that come to us more recommended by high authority, than this one of industry. The famous Duke de Sulley, the minister, told the court he had no leisure for amusements; he rose at four daily.—Michael Angelo labored during the night, sometimes going to bed with his clothes on, merely for a short time, and rising again to resume his labor. The minute account which Dr. Johnson gives us of the course of life of the great Milton, shows how precious that illustrious poet valued the use of time. The industry of some writers has been shown in the magnitude of their works;—Wickliffe could afford to have two hundred of his works destroyed, and still he may be regarded as a voluminous writer; Prynne, who flourished at the period of the Commonwealth, wrote more than forty folio and quarto volumes; Anthony Arnauld composed more than one hundred works; and Lope de Vegas assures us that he himself wrote, on the average, five sheets per day, during his life. In nothing in fact, are there greater distinctions of merit occasioned between men, than in industry and idleness. Some one reminded Montesquieu that idleness was placed among the pleasures of heaven; it should rather, said the great philosopher, be accounted as one of the torments of hell; and this is the judgement which every experienced man will be inclined to concur in. Louis XIV. warned his son that there was nothing, even in the duties of the kingly office, more laborious than idleness; and a duke of the same nation, De Rohan, was known to have said that a greater curse could not befall a man than having nothing to do. Dr. Cheyne, a late penetrating and acute physician, used to say, that the headaches, stomachaches, colics, nervous pains, and disorders, so much complained of by certain classes in this country, were universally the produce of idleness and fullness of bread.—*Trea. on Happiness.*

## CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, MARCH 21, 1834.

REV. B. TAPPAN'S SIXTH LECTURE.

We bless God for Mr. T's failure on Sunday evening last—and as complete and manifest a one, it was, as we ever saw where there was any show or pretence of argument by a speaker. In saying this, we do not mean that all his hearers, probably, regarded his effort as an abortion. Doubtless such of them as will not, or dare not allow themselves to see, hear, or read any thing on the other side—such as find it the most easy and convenient, to pin their faith on either's sleeves, and would think it sinful to doubt or question any thing which come from their pulpit—went away—as they were when they entered—convinced that the doctrine of orthodoxy is true all over, and that Mr. T. made out sufficient proof. The opinion of people, like the opinion of juries,—if such juries there ever were—who think it lawful to hear only one side, and shut their ears against every proof or argument offered by the other, we take it, is entitled to but little respect, and is of little consequence. But we speak of others—of those who have examined the subject fairly on both sides,—when we say Mr. T's failure was a "manifest." To all such, it was as manifest as the greatest opponent of his doctrine could desire. Truly, "the bed was shorter than he could stretch himself on it; and the covering narrower than he could wrap himself in it."

We say, we are thankful that he failed in his effort. We are so, because we know that no good man—none but evil spirits and those under their influence—could possibly desire him success. He was laboring to establish a point against all the pious and benevolent feelings in the universe—in heaven or in earth. Even Mr. Tappan himself must desire and pray for the falsehood of his own doctrine; and success in proving it must bring lamentation and sorrow to his own soul. He wishes our doctrine true—unless his sectarian attachments have overcome his love for his fellow men; and in contending against it, he is reduced to the unenviable predicament of finding his prayers rising up in protestation and entreaty, at every step, against his own creed!

According to previous announcements and promises, we looked on Sunday evening for the great effort—the final thunder clap,—which was to make up for all the skirmishing hitherto. Lecture after lecture, we were premonished, that by and by, the very centre of the enemies fortress was to be entered and carried by storm—when it should be time to consider the xxv. of Matthew.

Well, the time came last Sunday evening, and we made up our mind in advance to hear something unusually great and conclusive. All that had been done hitherto, was the mere planting of the outposts—the mere drawing up the several divisions of his forces in battle array for the grand onset. Then was to come the fatal assault—the rush to arms and the heat of the conflict. Who would not have trembled with a palpitating heart at the terrible moment drew nigh, for the fulfillment of all these pledges and threats? It came;—it has passed;—and yet the glorious banner of Truth, waves, if possible, with tenfold more splendor and glory, over his humbled and prostrated forces, than ever it did before! Blessed be God! the storm ended in smoke; every weapon formed against the doctrine of God's universal grace and salvation, fell harmless and wide of its mark. Who would not rejoice?

Now our good friend, the Lecturer, was not wise—not at all—to select Matt. xxv. 46, as his grand reliance. We knew, beforehand, he would get himself into difficulty, if he staked his success on that passage.—What! rely upon the text—"These shall go away into everlasting punishment" as a proof of endless misery in the future state? The veriest tyro in divinity could have told him better.

But, let us see what his argument was.—Why, he was not able to account for the correspondence of the events described from the 31 to the 46 verse, with any facts that took place at the destruction of Jerusalem, and therefore they must go to describe the events of the future world; the word rendered "everlasting" applied to punishment, sometimes signified an endless duration, therefore it must signify endless in the text. This was the long and short of the argument. An inconclusive argument, indeed! And yet, all along in the midst of it, we heard it incidentally, though reluctantly, admitted, that the original questions of the Disciples, in reply to which our Lord uttered all that is recorded in the 24th and 25th chapters might have had reference only to the end of the Jewish age and the destruction of Jerusalem; that "aionos" the substantive in the Question signified dispensation, age, &c. and "aionion," the adjective in the Reply, sometimes meant an indefinite, but limited period of time, enduring as long as the dispensation, age, &c. Moreover, he admitted, that the descriptions from verses 31 to 46 were a parable; that we were not bound to understand them literally; and yet, because no such events literally took place at the destruction of Jerusalem and the end of the Jewish age, he concluded they must not be so applied, but must be understood as referring to a period—to which our Lord said they did not refer—in the future world? With this argument, interspersed by these and other forced admissions, equally fatal, and with several low and undignified flings and taunts against Universalists and attempts to excite the contempt and prejudice of his "flock" against them,—he made out his grand demonstration against the Universal grace of God.

But we must take the liberty of noticing some of the points of his argument, and some of the instances of his unfairness, inconsistency and uncharitableness, more in detail.

It was a great object with him, in combatting the true exposition of his text, to make it appear, that our Savior in the 25th Chapter, was not speaking in reference to the Questions proposed to him by his Disciples at the commencement of the 24th.—And how did he make this out? Why, by saying our Lord was not bound to confine himself to those Questions; and by declaring that the events mentioned in the latter part of the 25th chapter did not correspond with any facts that took place at the destruction of Jerusalem. Now, the first is a sound ar-

gument, do doubt. Our Lord was not bound to reply to the Questions, therefore he did not. This will convince all who are already convinced on his side—the rest will take it for just what it is worth—mere *ipse dixit*.—He allowed that in the first part of the discourse, Jesus was speaking of the destruction of Jerusalem. But then, to fix upon the place where he changed the subject, and began to treat of the "day of judgment," was very difficult. However, he finally told us the subject was so changed from and after the 34th verse of Chap. 24. Let a person read the two chapters together, and see if he can find any thing to warrant this division. But admit it was so. Just before the 34th verse—in that part of the discourse, where Mr. Tappan admitted Jesus was speaking of the destruction of Jerusalem, we read, "Immediately after the tribulation of those days [preceding the destruction of Jerusalem,] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then [i. e. immediately after the tribulation of those days,] shall appear the sign of the Son of man in heaven; and then shall all the tribes [or nations,] of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." We put it now to Mr. Tappan—we put it to any believer in his doctrine,—whether there is any thing in these descriptions, which corresponded with events at the destruction of Jerusalem any more than those mentioned in the latter part of the 25th chapter—such as "before him shall be gathered all nations," &c.? He will not, he dare not say, there is. And yet he admitted that those descriptions were a part of the discourse which related to the destruction of Jerusalem, and that the subject was not changed till afterwards. Mr. Tappan has got himself into difficulty. If he had not evinced such an obstinacy against plain facts, and such a disposition to abuse and slander his Universalist neighbors as he did, we should sincerely pity him; as it is, we must speak of him plainly and leave him to the punishment of his own toils. The parable of the 25th chapter could not relate to the destruction of Jerusalem, because the events did not come up to the literal description! and yet, the descriptions of the 24th chapter which are still more splendid and appalling, and which had no greater correspondence with the events, did relate to the destruction of Jerusalem! Oh! what a dilemma a man will get himself into when he undertakes to contend against truth and to prop up a rickety system! Is he not to be pitted?

So much for his argument in favor of the point that the latter part of the 25th chapter, did not relate to the question proposed by the Disciples; but to another and a distinct event—not in time, not in this world; but in eternity, in the future world.

On this subject, Mr. T. betrayed a great and censurable want of fairness—a determination not to let his hearers know all the important facts having a direct bearing upon it. He professed to give the views—the "modern discoveries," made hundreds and hundreds of years ago—by Universalists, in relation to the true meaning and application of this discourse of our Lord. But he was careful—supremely careful—all along never in one instance to quote or allude to the words of Jesus, wherein he confined the fulfillment of all the predictions in it to a period within 40 years from the time he spoke. The commencement of the parable on which Mr. T. relied for proof that Jesus was speaking of the future world, reads as follows: "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and [then] before him shall be gathered all nations," &c. [Before we proceed any farther, we wish the reader would look again to the quotation made heretofore from Chap. xxiv. 29—31, and compare the above with the language there used, "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth—see the son of man coming in the clouds of heaven;—and he shall send his angels with a great sound of a trumpet and gather together his elect," &c. This Mr. Tappan admitted, related to events preceding the destruction of Jerusalem. He could not, he dare not, deny it. He was obliged to confess it.] Well then, it is certain—there is and can be no mistake about it,—that all the events mentioned in the latter part of the 25th chapter (which begins "When the son of man shall come,") of which "These shall go away into everlasting punishment," is one, were all to take place when the Son of man should come. Let this fact be remembered. Put a finger upon it. Now the question is—When was he so to come? Christ has answered this question himself, in language so plain, that none but an orthodox minister would feel safe in attempting to gainsay or deny it. See, as before quoted—"Immediately after the tribulation of those days"—tribulations confessedly relating to the destruction of Jerusalem. To make certainty doubly sure, he added after the description of those events, wherein he declared (verse 30th) "they should see the Son of man coming in the clouds of heaven with power and great glory," &c. verses 34, 35, (which Mr. T. was so fair and just as not to quote or allude to for the whole evening,) "VERILY I SAY UNTO YOU, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED. Heaven and earth shall pass away, but my words shall not pass away." There—read that; and let every orthodox man in christendom "hide his diminished head," that ever he dared treat with contempt the words of Jesus Christ, and contradict his own solemn and sacred protestations!

The question is settled; there remains no room for controversy upon it. The descriptions relate to events preceding the destruction of Jerusalem. They have nothing to do with the future world. These are facts, unless Mr. T. can show that the words of Jesus Christ have passed away—as false. Oh! how astonishing—how lamentable it is,—that any men, in their supreme desire to support a favorite creed, should so do despite to the plain teachings of Jesus Christ. And what a fearful responsibility rests upon them, for attempting to deceive the people. Let them answer for it. God grant, that they may not be "given over to believe a lie."

With regard to aionos, aionion, &c. it is not necessary that we should say much—especially after the whole controversy is settled by a more decisive testimony than any which can be derived from verbal criticisms, as to the meaning of a single Greek word. Mr. T. admitted all that we want. He allowed that the word sometimes signified endless, and sometimes a limited duration. He confessed also, that its meaning was to be gathered from the nature of the subject to which it was applied. These facts are all which Universalists ever contended for. Now which does it mean here, endless or limited? We say the latter; and we have a better right to say this, than Mr. T. has to say it means the former; because the fact already obtained absolutely requires it. Moreover "the nature of the subject" shows that it is limited. The word rendered "punishment" to which aionion (everlasting) is applied, is, *kolasis*, which signifies (so the learned say) a disciplinary correction; which in its very nature must be limited, otherwise it could not correct.

Mr. Tappan must give it up. He has labored long and hard to make it out that God will torment a great portion of his dependent children with infinite misery to all eternity; but hitherto, all his proofs have come signally short of his object. Why, said he, in his last Lecture, as if half convinced, and half alarmed for the safety of his cause, "if here in the 25th of Matthew, we have no proof of endless punishment, where can it be found?" Yes, indeed, where can it be found? Certainly it is not there—admit, then, it is not anywhere. This is the last hold. This has failed. Would to God Mr. T. might now push his boat out of the limetarian "mud puddle" into the boundless ocean of God's glorious—his universal and immutable goodness. The effort might cost him some regrets—the breaking up of old associations, bad as they are, being generally attended with pain; but as he steered forth under the broad light of an impartial sun, wafted by the breath of universal love, he would be constantly making new discoveries of God's grace and salvation, till, exclaiming, "the one half was not told me," he should burst forth in full harmony with the song of angels, "Glory to God in the highest, on earth peace, and good will towards men." Oh! that we, or some other humble instrument of truth, might be the means of the conversion of his soul into the daylight of the gospel. We would take him by the hand and gladly lead him to the great waters of divine grace. There, taking the line of Truth, we would go forth eastward and measure a thousand cubits, and bring him through the waters; the waters should be to his ankles. Again, we would measure a thousand cubits, and bring him through the waters; the waters should be to his knees. Again we would measure a thousand, and bring him through; the waters should be to his loins. Afterwards we would measure a thousand, and it should be a river that he could not pass; for the waters should be risen, waters to swim in, a river that could not be passed over. Ezekiel xlvii. 1—6.

There were some other things in Mr. T's Lecture, which though they had no natural connexion with his text or subject, we must not pass unnoticed. We allude to his attacks on the characters, and his ridicule of the pretensions of Universalists. "Who are they? said he, that say these things. Has Universalism ever been embraced by any considerable body of the church, or by learned and pious men?" The inuendo was, that Universalism was a very minority and disreputable sentiment, having no advocates among the learned. If Universalism was never embraced by any considerable portion of the church, how comes it, that it was so universally prevalent in the primitive church, that it was never called in question till the beginning of the 3d Century? It is a fact, we believe, Mr. T. will find it difficult to deny, that Tertullian, "a morose, superstitious and fanatical writer," was the first Christian writer who expressly asserted the doctrine of endless misery. His apology, in which this sentiment appears, for the first time among the early Fathers, was written about A. D. 200. That his natural disposition well accorded with his doctrine, may be learned from the following extract from his address to the pagans: "How shall I admire, how laugh, how rejoice, how exult, when I behold so many Kings, worshipped as God in heaven, together with Jove himself, groaning in the lowest abyss of darkness! so many magistrates, liquifying in fiercer flames," &c.

After the corruptions of the church, and in the dark ages, we acknowledge Universalism was a "minority sentiment," and that orthodox, alias the doctrine of endless misery, almost universally prevailed. But what then? Why, in due time it revived. The church began to come up out of the wilderness, to cast off that error, and put on her beautiful garments again. How is it in Germany? Mr. Dwight says, with hardly an exception, the christians there are Universalists—and he has the candor to say, that better christians he never saw in all the world. Believers in the doctrine of endless misery, he declares, (and he is as orthodox as Mr. Tappan,) are hardly to be found—not one in thousands. In England, it is well known, that Universalism has always been strong in the Episcopal Church; and all the Unitarians in that country are open Universalists. Among the French Protestants, by recent accounts, Universalism is very prevalent. Indeed there is no church entirely free from the light of this sentiment, but the Catholic—the Mother Church—the only safe and pure depository of orthodoxy. We need not speak of the extent of Universalism in our own country. Look around—see and be astonished at its rapid spread!

As to learned men, what was Clemens Alexandrinus? Origen? Gregory Nyssen? Jerome? &c. &c. among the early Fathers. What were Dr. Burnet, Dr. Cogan, Bishop Newton, Dr. Belsham, Dr. Chyney, Dr. Priestly, Chevalier Ramsay, Jenyns, Mrs. Barbauld, and a host of others of the brightest lights that ever shone in Europe? What were Dr. Rush, Dr. Chauncy, Dr. Huntingdon, Dr. Mayhew, Shippie Townsend, Winchester &c. &c. in our own country? Were these all ignorant, unlettered men? Can the orthodox present men of more talents, learning or piety among their distinguished writers? We trow not. So much for Mr. T's inuendo.

Once more only. Mr. T. gave us a fair illustration of his charity, when he declared, in substance, that all Universalists are either hypocrites or reprobates—one of the two.—That is to say—most of them, when they come to die, declared that though they wish-

ed the doctrine true and had tried to believe it, still they could never get rid of the fear of the "undying worm;" they did not really believe the doctrine; but gave it up and warned the world against it. He would not have there were none who really believed it; say there might be some, but they were those who "were given over to believe a lie that they might be damned." We hope never to hear again from Mr. T. or any of his friends, another word against slander. Never let them complain of Universalists treating them indecorously, or as if they were not deserving of all the dignity which they assume. When a man will solemnly rise in his pulpit, and make that a breast work over which to fulminate such uncharitable judgment, such wanton abuse, such actual slander—this is the true name for it—never let him complain of rudeness on the part of others. God grant that we may never thus profane the sacred desk; we are thankful for a consciousness that we never allowed ourselves in the indulgence of such a spirit.

And is it so? Do Universalists, then, renounce their sentiments on the bed of death. No indeed! Let the weekly obituaries in our papers show to the contrary. We know that whenever a man suspected of Universalism, is nigh unto death, orthodox ministers every where are in the habit of intruding into his chamber, and there, taking advantage of the weak state of his mind and striving to excite his fears have labored to extort a recantation from him. But, after all, their successes are "few and far between." In ninety nine cases out of a hundred, the dying Universalist goes out of the world bearing testimony to the power of his faith to sustain his soul in death. How many recantations has Mr. T. obtained? We cannot say, for we know of none. But we could point him to several of his acquaintances and neighbors, men and women (they shall be nameless here,) whom he respected in life, who died in the triumph of faith; and ask him if he will place his hand on their coffins and preach over their cold bodies, the doctrine which he avowed in his last Lecture? Will he dare say they were given over to believe a lie that they might be damned? And of the living, we could ask him, if he would venture to make an application of his unqualified denunciations to others of his neighbors—nay to some of his own church—one of whom we have in our mind's eye, a venerable father whom the whole community love and respect, a professed, open Universalist? Is he, are others, reprobates!—Let him not preach from the pulpit in general terms, what he would not think of giving a particular application out of the pulpit. Let him, too, before he denounces his neighbors as hypocrites or reprobates, make a comparison of character (which he said was to be the evidence of having "a kingdom prepared for them from the foundation of the world;") let him, we say, make a comparison of the character of these vile reprobates, and characters of members generally in his own church; and if he can find any advantage to the latter, he will find, we suspect, what the community in general have not found and do not believe. We do not say they are not generally virtuous and respectable, we believe they are; we only ask for the comparison; and beg that there may hereafter be no denunciations unwarranted by facts.

## MEETING IN MINOT.

We learn that, bad as the travelling was, which prevented us, there were five ministerial brethren who assembled at Minot on the 12th inst. viz: Bra. Frost, Stetson, Bates, Hawkins and Stevens—a worthy list—and that they enjoyed an agreeable and profitable season there is no doubt. Our heart yearned to be there, but Heaven had not so ordained. In the evening Br. Frost preached an able, seasonable and searching discourse to a full assembly, from Hosea vi. 3. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." We feel a deep sympathy in the object of this meeting, and trust that real good may result. The brethren found it so "good to be there," that they appointed Brs. Frost and Stetson a Committee to call another meeting at the same place on the 4th of June. The following will answer as the call.

## Religious Notice.

The Ministers of the Maine Convention of Universalists, residing west of Kennebec River, are requested to meet at Minot, on Wednesday the 4th day of June next, at 9 o'clock, A. M. for the purpose of taking measures in relation to the success of the Ministry and to the upbuilding of the cause in truth and holiness.

WILLIAM FROST,  
SETH STETSON.

## THE TEMPERANCE CAUSE.

A communication appears in the last Trumpet written by Br. Russell Streeter, of Shirely, giving a pleasant account of a Temperance Society lately organized in that town, and stating his views on the general subject. In Massachusetts and some other States great objections exist to uniting with the dominant Temperance Societies, on account of their sectarian character, which keep many from co-operating with them.—Thank heaven, in Maine, the axe has been laid at the root of the tree; the Maine State Society is solemnly pledged by its first official act to anti-sectarianism. The following are the concluding remarks of Br. Streeter. They come from an old friend to our cause in Maine, and therefore we copy them with the greater cheerfulness.

"Numerous as have been our errors in judgment, there is no one which we more sincerely regret, than that we should so long have withholden our name from the temperance cause. The union of names and of means, as well as of examples, is, in many instances, conducive to the best results.—Those persons who are thus united, and who live and act according to their professions, can mutually assist and sustain each other, in their endeavors, exhortations, and entreaties in behalf of a great, good, and

glorious cause, a cause which, if prudently and temperately prosecuted, cannot fail of proving ultimately victorious. Our only weapons in this holy warfare, are convincing arguments and affectionate persuasion. And, let us ask, does not wish abundant success to a purely benevolent undertaking? Brethren and friends, will you meditate seriously upon these things?"

## ITINERACY.

We perceive that our Restorationist brethren of Massachusetts are taking measures to establish an Itinerary, for the greater furtherance of their cause. This is a good movement. Much has been said from time to time by several of the leading friends of the cause of universal grace in Maine,—but nothing has been done. Several months ago, Br. "G. B." wrote for our columns, several very sensible articles on the subject, which were read with eagerness by the Universalist community in this State, and with high hopes by brethren in the more sparsely settled towns, who experience "a famine of the word of God." But—his articles were published, read, approved, and there the subject rested. Oh! that he or some other competent brother, would again blow the trumpet over our Israel, and raise them to life and activity in this cause. The other day we had a letter from a "true and trusty" brother in Bowdoinham, reviving the idea of an itinerary and urgently presenting reasons why it should be established. We agree with him, length and breadth. But what can we do more than others? All see and know that such an establishment is highly desirable, and would doubtless do great good in "building up the waste places of our Zion." But something more than this conviction is necessary. Instead of calling in Hercules for help, we must all put our shoulders to the wheel ourselves—and then the car of conquest will move gloriously.

The truth of the matter is just here—it need not be concealed or disguised; if we desire to see our waste places explored by heralds "apt to teach," we must not expect they will go forth to this war "at their own charges." They have bodies—not only their own, but very possibly, wives and children—to be fed, clothed and warmed. These necessities cannot be supplied without the wherewithal to procure them. Every father ought to realize, that "he who provides not for his own household, has denied the faith and is worse than an infidel." He must, and he will, make such a provision. Well then—the case is clear; these heralds ought to be willing to go forth and labor "in season and out of season"—to work faithfully and diligently in the cause; but those who are fed with their spiritual things, ought to be willing to grant them a sufficiency of their carnal things. Their travelling expenses will amount to something—unless they go from region to region on foot, which ought not, either for the general interest or their own comfort, to be exacted of them. Then there is the wear and tare of their clothing, their liability to sickness and the "doctor's bill;" and behind them are left their families whom they love and are bound to support. These must not starve; rather, the itinerant father must see that they are left in tolerable circumstances. To do all this, funds are necessary. And here we touch the tender point; but tender as it is, it must be touched in the face of all the brethren, or nothing will be done. Now how much are those who would like to see an itinerancy established, willing to give for the support of these heralds? Let every man ask himself this question in the spirit of liberality and of duty, and do accordingly. Let these contributions be returned to a common centre; and thence drawn out by a committee for the support of those who go forth into the whitened fields as reapers. Our brethren are to meet in Minot on the 4th of June, and we suggest in advance, the expediency of appointing such a Committee and a Treasurer. Or if it is thought this business would be more properly taken in hand by the Convention, let the thing stand till the latter part of June when this body meets in Waterville, and then let a system be devised and prosecuted with concert and vigor. We say these things now for the consideration of all our friends. In the mean time we invite some of our Pauls to address our religious public on the subject through our columns.

## INDIANA ASSOCIATION.

The First Association of Universalists of the State of Indiana, held a session in Ligon, Harrison Co. on the 4th and 5th of October last. Br. E. B. Mann, was appointed President, and Br. Wm. Course, Clerk. Two new Societies were received into the fellowship of the Association. By an examination of the accounts of "the book establishment," it appeared that the Books in the hands of Agents amounted to \$94.81. Cash in the hands of Agents for books sold, \$49.87. Books sold during the year, \$164.87. This is one way of doing good. Br. D. Gregg was elected Corresponding Secretary; John Poppan, Treasurer; H. Sharpy, W. Vaughan, and E. Chapin, Trustees; T. W. Cadhart, S. Harding and J. Cooper, Committee of Discipline. Br. Mann preached four discourses on the occasion. Sixteen

Delegates were present. Next year the Association will meet at High Banks, Pike Co. on the Friday preceding the first Sunday in October.

**DEDICATION AND CONFERENCE.**—We learn from the Utica Magazine, that Universalist Church, lately erected in Lebanon, Medina Co. N. Y. was dedicated to the service of the "Living God who is the Father of all men," on the 26th ult. The sermon on the occasion was preached by Dr. Skinner of Utica, from Isa. iv. 5, 6, after these services, a conference commenced which continued through Wednesday and Thursday. The meeting is represented as agreeable and profitable one.

**NEW SOCIETY.** A new Society of Universalists was organized in Yates and Ruliffson, N. Y. on the 14th Dec. last. Measures have been taken to erect a house of worship the coming season, for the use of this Society. Another house is about being built in Gaines, nine miles from the former, the ensuing summer.

**ERROR CORRECTED.** Having stated that a discussion on the subject of future punishment had been proposed, we carried on in the columns of the Independent Messenger, between Rev. R. Street and Rev. C. Hudson, we most cordially request the request of Br. Streeter to say this statement was an error. Br. S. is not willing to lend his hand towards making a separation on this ground. His views as stated in the Trumpet, we think are essentially sound, and are as follows:

"In my offer to C. H. I stand wholly on a defensive. He accused me in the 'Independent Messenger,' with his characteristic politeness, of a 'cowardly shrinking,' from defence of my own views, of the doctrine of rewards and punishments; and, in my reply, I told him, through the same medium, that to convince him his charge was unfounded, I would, at a suitable time, 'state and repeat my views' of the subject in debate, and if he felt disposed to oppose me, I would discuss the matter by an appeal to the Bible. Now, let it be remarked, that I have not proposed to prove by Scripture, that there is no suffering in the future state; for I have never assumed that ground. My ground is, as may be seen by all I have written on the subject, that the Scriptures do not expressly reveal the doctrine of punishment in the future state, for the deeds of this present life. Still, that doctrine may be true; since many things are doubtless true, in fact, which are not expressly and plainly revealed. For instance, it is just as true that St. Paul did rise from the dead, or will rise, at a certain moment, as that Jesus rose on the third day of his crucifixion. But, to my mind, it is not as plainly revealed, that St. Paul rose at a given time, as that Jesus did, if I am requested to state my views concerning the resurrection of St. Paul, I will simply say, 'I sincerely believe in his resurrection; but as to the time of his rising, I have no faith whatever. I neither believe he rose the instant after he died, nor the third, nor the seventh, nor the hundredth day after his death; nor any other precise time which can be named. I have no express revelation on the subject. It is sufficient for me to believe in his resurrection, according to the Scriptures. Upon the same principle, I believe all which is revealed concerning human suffering and punishment; but I neither believe or disbelieve many things which are not about them, because there is no express revelation, for or against. I only reject and deny, and oppose, such notions as make a contradiction to what is revealed. If a man should assert that sinners are not punished in this world; that the dead do not rise; that the dead are alive, in the sense in which they are dead;—that God will not reward men according to their works, &c. Such things I should oppose, being contrary to scripture and facts."

For the Christian Intelligencer.

**ADD-TO KNOWLEDGE, TEMPERANCE.** Br. DREW: It is known to some of the readers of your truly interesting and useful paper, that the writer of this brief article, long since, a zealous advocate for virtue, knowledge, and TEMPERANCE. But it is probably be recollected that whilst I edited the CHRISTIAN INTELLIGENCER, I was much in favor of Societies, so called, for the promotion of temperance in one way, or all things; nor could I conceive that the total abstinence system, was best calculated to accomplish so desirable an end. Some of the measures adopted by Temperance Societies, appeared to me, to be improper and injudicious. I soberly suggested that there was priest-craft, sectarianism, and domination at the bottom of the concern. These suspicions, and considerations induced me to urge with much zeal, temperance, rather than abstinence. I remained on the same ground till a few months since, when I resolved on giving the matter a thorough examination. Accordingly I availed myself of every possible means for ascertaining the nature and influence of the total abstinence system, by consulting the ablest Physicians and reading the best authors, on the subject; and I rejoice to say, that I have come to the conclusion, that there is no nutrient whatever, properly speaking, in various liquors. They are purely ardent and inflammatory. They excite the system, produce an extra exertion, thereby making injurious drafts upon the resources of animal life and strength.

Man may be considered, a loco-motive of tree or tree, the roots of whose existence spread out in the stomach. This plant, to grow and be healthy, must be supplied with nutriment. Hence it is ordered, that man, composed of the same elements which trees and sustain all vegetation, shall be fed into the stomach, and its nutritious juices be absorbed or taken up, by the system of being, which are there planted. Without the constant supply of nutriment, this loco-motive plant would no more flourish, than any tree of the field.

The inference, therefore, is unavoidable, that as ardent drink contains no real nourishment or nutrition, it is not necessary to human health. Nay, it is like putting hot embers to the roots of the most valuable trees. And people seem to be aware of this fact; for instead of pouring in the burning lava upon the vitals of life, they dilute with water, and saturate and modify the inflammatory draught, till its pernicious ingredients are in a measure neutralized and lost, in a far greater quantity of harmless matter. That ardent spirits are, of themselves, absolutely injurious to human health, admits not of a doubt. They should, therefore, be entirely disused, as a drink.

Now every body knows, the intemperate not excepted, that ardent spirits are the bane of individual, social and general peace. They inflame the passions, excite contentions, and lead on to actual crime and bloodshed of all descriptions. Lasciviousness, robbery, piracy, and murder, in all their hateful and horrid forms, are produced by intoxication.

Nor is there any more doubt, but that rum-drinking is injurious to man's fortune and worldly prospects. Nine-tenths of the miserable and wretched poverty in our land, is owing to the use or abuse of strong drink. Let the eye of the mind take a survey of the community, and then say, whether competence is produced by the free use of distilled spirit. No man will pretend it!—Hence, I have come to the conclusion, that as spirit is not conducive to health, peace, nor competence, it ought to be wholly abandoned, as a drink; and have, accordingly, with all my dear family and many of my good neighbors, joined the Union Temperance Society, in good earnest.

R. STREETER.

## EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, MARCH 21, 1834.

**HARBINGERS OF SPRING.**—On Wednesday last, for the first time this season, our ears were saluted by the mellow, "peace" notes of the sparrow, come to sing its little song of triumph over the departed winter, and to announce the approach of joyous Spring. The weather during about all of February and March, has been exceedingly mild and pleasant, more like April than Winter. The roads, for a week or more have been settled and the travelling has become dry and easy.

**LICENSE LAW.**—The new License law, which was mentioned in our last, as having passed the Senate, passed the House on the day of adjournment by a large majority. It will take effect, from and after Sept. next.

**Appointments by the Governor and Council.** Nathan Clifford, of Newfield, to be Attorney General, vice Jonathan P. Rogers, resigned.

Reuben S. Prescott to be Recorder of the Municipal Court for the city of Bangor.

William R. Lowrey, of Sebec, to be County Commissioner for the County of Penobscot, vice Joseph Kelcey, resigned.

Edwin Smith, of Warren, to be an Inspector of the State Prison. Re-appointed.

Allen H. Cobb of Durham, Zina Hyde of Bath, and Abner B. Thompson of Brunswick, to be Commissioners to examine into the affairs of the State Prison, under the Resolve, approved February 28, 1834, under a Resolve respecting the State Prison.

Charles S. Abbot of Castine, to be County Attorney for the County of Hancock.

Job Prince of Turner, to be County Commissioner for Oxford County, vice Moses Mason, Jr. resigned.

Samuel Emery of Portland, to be Inspector General of Nails, vice Nathaniel Goodwin whose term of office had expired.

John Andrews of Scarborough, to be County Commissioner for Cumberland, vice Edmund Mann, resigned.

Simeon Fogg of Limerick, to be County Commissioner for York County, vice James Ayer, deceased.

**The Knickerbocker.**—The contents of the March number of this very interesting periodical, are, The Literary Reputation and Remains of Robert C. Sands; The Albrozzi, a tale of Venice; The Self-Exiled; To a Portrait—A Fragment from the German; The Dramatic Genius of Alexander Dumas; The Meeting—by Miss Hannah F. Gould; Historical Sketches—No. 1—on the Rise and Progress of the Ottoman Power in Europe—by Professor Da Ponte; The Philosophy of Colours; To Elizabeth.

Hon. John Davis and Samuel T. Armstrong have been nominated for re-election to the offices of Governor and Lieutenant Governor of Massachusetts, by a Legislative convention.

The President has renominated to the Senate the Bank Directors who were rejected by that body a week or two since.

The annual election took place in New Hampshire on Tuesday 11th inst. The Hon. Wm. Badger was elected Governor without opposition.

**Villany Detected.**—Considerable excitement has existed in this town for a few days past in consequence of a piece of roguery, in which EREN CENTER of Brunswick, formerly a merchant in this town, was the hero. About a fortnight since Center was entrusted to carry about \$4000 to Boston—\$1500 of which belonged to Dole & Stickney, and \$2500 to T. B. Brooks, merchants of this place, and \$2000 to the Franklin Bank, Gardiner. Several days after his departure he returned, with the story that he had lost the money—that he put it into his trunk when he left home and had not seen it since—the trunk was robbed. It now appears that Center robbed himself, Goodrich-like, and paid over the money in Boston on his own account. This is not his worst crime, for it now appears that he has perpetrated several acts of forgery, and it is probably to conceal this, that he foolishly and wickedly took the property of others. Center has cleared out and his friends have secured the losers, for the money stolen.—"Honesty is the best policy."—[Hal. Free Press.

In the confusion which arose among the passengers of the Wm. Penn. on Tuesday last, and their anxiety to escape, a lady presented herself at the bows, with a very young child, which a gentleman offered to take, and then assist her. He took the infant, wrapped it carefully in his cloak, and called to a person, who was standing in the mud, catch it,—by some mistake, however, it was thrown into the marsh. When the gentleman helped the mother ashore, the child could not be found, and the disconsolate lady was removed. Some time after, a person saw the cloak, and went to save it from

the tide; when, to his astonishment, he found it to contain a living child, which he conveyed to careful hands, by whom it was restored, the next morning, to its anxious parent.

**Fire.**—In Jefferson, last Saturday, the 5th inst. about noon, the Cabinet Shop of Jeremiah Rowell, Esq. was destroyed by fire. Loss of Esq. R. we have heard estimated at \$1000. Mr. Bond, an industrious and worthy saddler, is said to have lost about \$400, besides his notes and account-books. We do not know whether there was any insurance. [Thomaston Republican.

**Frigates United States and Constellation.**—A letter has been seen at the Navy Department, written by an officer on board the frigate United States, and dated at the harbor of Malta, January 10th, 1834. He states that on the evening of the 4th of December, the frigate encountered a very severe gale, sustained much damage in the hull, spars, sails and rigging, but no loss of lives. The ship was repaired at Milo, touched at Malta for water and provisions, and was ready to sail with the first fair wind for Mahon. The Constellation was in company with the United States, and suffered equally. She, also, was repaired at Milo, and arrived at Malta the day after the United States.

**Needle-Work.**—An English paper says that John Munroe of Abbey Close, has manufactured a piece of cloth seven feet square, consisting of 2000 shreds and patches sewed together. He has been at work upon it all his leisure time for five years. It is a kind of Masonic work, representing in the centre two ships under full sail, and the portraits of many illustrious individuals, among which are William Wallace, Alonzo the brave, Madame Vestris, Miss Scott, &c. It is said to be the most ingenious specimen of needle-work ever exhibited.

Abiel Haywood has served as Town Clerk of Concord, thirty-eight years, and has filled the office of Selectman and Assessor during the greater part of the said period. He has now, on his retirement from office, received the thanks of the town by a unanimous vote for his long and faithful services.

The Legislature of Kentucky have passed a bill to establish "The State Bank of Kentucky." The capital is five millions—the parent bank to be at Louisville; to have six branches, to be located at different points in the State—length of charter thirty years.

A speed of 40 miles an hour with a light load, has been obtained on the Manchester railway; and Mr. G. Stephenson, the engineer, has stated his opinion that an engine might be constructed to run 100 miles within the hour, although he acknowledges that "at that rapidity of motion the resistance of the atmosphere would be very considerable." Engines are now made with eight times the power of the Rocket, yet with little more weight resting on each rail, the load being equally divided upon six wheels, and the machinery placed in a more advantageous situation than formerly. The tubes of the boiler are made smaller and more numerous, and of brass instead of copper. The last engine put on the railway ran 23,000 miles with the most trivial repairs, taking every day four or five journeys of thirty miles each.

A Cincinnati paper of the 4th inst. states that the steamboat Banner collapsed her flue, on the 23d ult. 27 miles below St. Louis. The engineer was badly scalded—the chamber maid has not been heard of since, and it is believed that she jumped overboard and was drowned.

The Southern mail between Edenton and Elizabeth City, (North Carolina,) has been robbed of two trunks. From the number of similar robberies committed in that vicinity, it is supposed a gang of villains exist in that neighborhood, who are always in wait, watching every opportunity to plunder the stages of the passengers' baggage.

Poisoning is so common a mode of revenge in Turkey, and such are the precautions used to guard against it, that the physician is required to administer his drugs in person, to seal the vessels containing them after every dose, with his own seal; and in the first instance, either to taste them himself, or to exhibit their operation upon a slave.

A gold mine, recently discovered in Buckingham county, Va. is said to excel in richness any previously known in this country. The owner, in one day, with six or seven hands, raised upwards of two thousand dollars worth of ore.

Sixty workmen were buried by the caving in of a coal mine recently at Aix-la-Chapelle. Among them are thirty-four fathers of families, leaving ninety children in a most deplorable condition.

Gov. Davis of Massachusetts has appointed Thursday, the third day of April next, to be observed as a day of public fasting, humiliation and prayer, in this Commonwealth.

We learn from Paris, that Brown, the forger, has fled to Egypt.

**A Novel Operation** has been performed in Philadelphia, under the direction of Drs. Jackson and Draper, of that place, by the internal application of leeches by means of silver tubes being passed down the throat of a gentleman who was afflicted with what is termed "throat consumption." The result was satisfactory.

**Late from Spain.**—Intelligence from Madrid to the 28th of January, seven days later than that which was brought by the Alciope, has been received at New-York by the Alfred, from Cadiz.

It is stated that the Cortes is not to be convoked, according to its ancient constitution, but that a representative government, to consist of two chambers, is to be established in its stead. Of the upper chamber, two thirds will be composed of the nobility, and third of the clergy. The popular branch is to consist of 250 members, who are to be elected by the several cities, towns and villages. It is repeated, that the adjustment of the controversy with the South American States will occupy the early attention of the new Government. The change of Ministry had given occasion to great rejoicing throughout the country. The present Ministers possess the full confidence of the Queen Regent. One of their earliest acts, was to increase the military establishment from 50,000 to 120,000 men. The apprehensions entertained from the movements of the Carlists appeared to be subsiding.

**WHITE MONKEY.** A letter from Ramree of the 15th April, 1827, makes mention of a perfect white monkey that had been caught there. The hair on the animal's body was white, curly, and soft as silk, and excited great wonder and admiration among the natives. They represented that such a creature had never but once, to their knowledge, been seen in these parts, and that the king of Ava sent down a golden cage, with a host of people, to escort the animal to his presence, and expended besides 20,000 rupies in sacrifices and public rejoicings, auguring from the arrival of the extraordinary stranger, the most happy presages of good fortune. The monkey brought to our correspondent was one of the same description, but unfortunately it was too young and tender an age when caught. A Burmese woman, who was nursing an infant of her own, requested permission to suckle it, and fairly divided her maternal attention between the two. Pug lived in apparent good health and spirits for six days, but whether it was that its nursing disagreed with it, or that it was naturally very delicate, it died on the seventh day.—E. G. Ballard.

**Observation on the Flying Fish.** "July 6 The flying fish to day were more numerous and lively. They rose in whole flights to the right and left of the bow, flying off in different directions, as if the vast body of the ship alarmed and disturbed them. Others, however, at a greater distance, kept rising and falling without any visible cause, and apparently in the gladness of their hearts, and in order to enjoy the sunshine and the temporary change of element.

Certainly there was no appearance or probability of any larger fish being in pursuit of even one hundredth part of those which we saw, nor were there any birds to endanger their flight; and those writers who describe the life of these animals as a constant succession of alarms and rendered miserable by fear, have never, I conceive, seen them in their mirth, or considered those natural feelings of health and hilarity which seem to lead all creatures to exert, in mere lightness of heart, whatever bodily powers the Creator has given them. It would be just as reasonable to say that a lamb leaps in the meadow for fear of being bitten by serpents, or that a horse gallops round his pasture only because a wolf is at his heels, as to infer, from the flight of these animals, that they are always pursued by the bonito."—Bishop Heber's Journal of a Voyage to India.

**John Randolph's Mother.**—The late John Randolph, some years since addressed himself to an intimate friend in terms something like the following: "I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French Atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and caused me on my knees to say, 'Our Father which art in heaven.'"

**To Hop Growers.**—The New York papers inform us that American hops have been tried in Holland, and have obtained a decided preference to the English.

**Important Arrangement.**—The Daily Advertiser states that nearly all the Wholesale Merchants of Boston, who are connected with the business of the country, have associated together and entered into an agreement not to sue, or to take security of their debtors, except in cases of clear necessity, and then only, for the benefit of all the parties so associated.

A New York paper states that counterfeit five cent pieces are now in circulation. They may be detected by counting the stars, having only 12—the genuine ones have 14 on them.

Every driver of a hack at New Orleans, is subject to a fine not exceeding \$30, for improper language or behavior to a passenger.

An expedition fitted out at St. Petersburg, sixteen months since, on a voyage of discovery, to the northern regions, has just returned, after having made surveys and taken maps of the whole eastern coast of Nova Zembla, which had never hitherto been explored. The crew suffered severely from the cold, and on the arrival of the vessel at Poustosersk, but three were able to perform duty.

A contract has been made with a respectable merchant house of New York, by an agent of the Government of New Grenada, for 20,000 cyphering school slates, and 200,000 slate pencils. One half of this quantity has already been shipped for Santa Martha, for the public schools in that Republic.

A couple of citizens of Missouri recently opened a correspondence with Col. Crockett, asking his consent to be nominated for the Presidency. The Col. says, in his answer, that he don't quite think himself fit for the office, and he had a little rather not run for it; but, says he, "if you think you can run me in as President, just go ahead."

A strip of gum elastic applied to any joint affected with rheumatism, has been found in all cases an infallible remedy, says the Lebanon Republican. The prescription is simple enough to warrant an experiment.

On Saturday, the 15th of February, there were in the harbor of New Orleans, 59 ships, 126 brigs, and 58 schooners; in all, 243 vessels, with an aggregate tonnage of about 50,000 tons.

A rich Mine of Lead has lately been discovered in Columbia county, N. Y. about twenty miles back of the City of Hudson. A number of gentlemen have become incorporated as a company to work the Mine.

Adversity summons up sensations and even faculties within us, that in the common course of life would have been no more discoverable than the bottom of the sea; the moral earthquake must come to strip the loom to our gaze.

A chimney sweeper in London, was lately found in the street intoxicated, and taken before a magistrate. His face was as black as a negro's but when desired to wash it, he expressed great reluctance, as he had not done so for seven years.

A Philadelphia paper, the Herald, says that it was stated that Mr. Marquand of N. York, lost \$15,000 worth of Jewelry in the conflagration of the Wm. Penn.

Lord Grenville, who acted such a conspicuous part in the Pitt administration during the French Revolution, died in England on the 12th of Jan. in his 75th year.

The parliament of Upper Canada have voted \$1,400,000 for the improvement of the river St. Lawrence.

**Rio Grande.**—Captain Tuner, of the brig New-York from Rio Grande, arrived on Wednesday, states that the country had, for a considerable distance, been overflowed by water, and thousands of cattle thereby drowned. Hides were in consequence extremely scarce, and hardly any to be had. [N. Y. Courier & Enq.

The new steamboat Bangor, intended for the Boston and Bangor route, was launched at New-York on Saturday.

JOSEPH C. STINSON, Esq. has been appointed Post Master at North Prospect, vice David Swett resigned.

## MARRIED.

In Norridgewock, Mr. Daniel White of Orono, to Miss Phoebe Sylvester.

In Bluehill, Mr. Wm. Staples to Miss Irene McFarlin.

In Orrington, Mr. Hermon Smith to Miss Lydia B. Wheeler.

In Eden, Capt. Edward Hamor to Miss Elmenia Thomas.

In Pensacola, Mr. Joseph S. Leavitt of Augusta, to Miss Eliza L. Allen of the former place.

In Fittston, Mr. Eleazer Talbot of this town, to Miss Margaret Rollins.

In Saco, Mr. Aaron Lord of Lyman, to Miss Ruth G. Hooper.

In Lyman, Ivory Grant to Miss Lydia Ann Emerson.

In Woolwich, Mr. Charles W. Hathorn to Miss Christina Walker.

In Fittston, by Rev. Mr. Clapp of this town, Capt. William Redington of Vassalborough to Miss Adeline Cooper.

In East Thomaston, Mr. Benjamin Dean to Miss Susan U. Spear.

In Cape Elizabeth, Mr. Daniel Kennedy to Miss Abigail Barker.

In Gray, James Bowdoin Cleveland, Esq. to Miss Lucinda Page, daughter of Mr. Jonathan McKenney.

## DIED.

In Sanford, on the 23d ult. after a short illness of two days, Abigail, wife of Solomon Welch, aged seventy-two years eleven months and five days.

In Brooks, Mr. Moses Silley, aged 33.

In Bangor, William Augustus Page, formerly of Hallowell, aged 26.

In Hallowell, Mrs. Hannah Joy, aged 49.

In Milo, Miss Elizabeth Sparhawk, daughter of Col. Joseph Lee, aged 22.

In Milford, Mary B. Reed, wife of Benjamin Reed aged 62.

Lost overboard from the brig Catharine, of Hallowell, Springer, master, on her passage from New Orleans to Portsmouth, Rufus Howard, of Warren, aged 19 years.

Lost overboard from the schr Rambler, James Golley, master, on her passage from Hampton Road to Blandford, Asa Knowlton, of Warren.

In Thomaston, Mrs. James Watson, aged about 60.

In New York, Miss Ellen Elizabeth Little of Bangor, aged 18.

In Vassalborough, Mr. John Robinson aged 51.

In Portland, Mrs. Elizabeth, wife of Mr. Edward Coolbroth, aged 47; Mr. Wm. Stevens aged 78.

In Windham, Mrs. Ellen M. wife of Mr. Edward B. Randall aged 22, late of Westbrook.

In Waldoborough, Catharine E. Buckett, daughter of Mr. Henry Buckett aged 15; Miss Sarah Frances Head daughter of Joshua Head, Esq. aged 24.

In Cumberland, Miss Leonora, daughter of James Prince, Esq. aged 20.

## CHAISE—For Sale.

THE editor of this paper has one of Ollin's best Western Chaises, which cost him two hundred and twenty five dollars. It is every way as good now, as when he purchased it—with the exception, perhaps, of the leather in the top and harness, which owing to ordinary exposure, may not be altogether equal to new. The Chaise being of the first rate work and style is richly worth \$60 more than the common kind of new Chaises. But having little use for it, and for the sake of the money, he will sacrifice \$75 upon it and put it down at \$150. Any good person wishing for a first rate article, may have it for this sum. "Call and see"—as the merchants say.

March 21. 12 WILLIAM A. DREW.

## JAUNDICE BITTERS.

Positive or no Pay.

DENNISON'S BITTERS of legitimate origin, emanating from no less a personage than the great Dr. Lettsome of London, and have been in successful operation in this country for more than twenty-five years. It is a spring medicine, which yields all its virtues to boiling water.

The Jaundice is discovered by want of appetite, costiveness, oppression and dullness; at times an irresistible propensity to sleep, and at others to great watchfulness; a yellowness is by degrees diffused over the complexion, tinged the urine, and the whole of the fluids are infected with bilious secretions, and in process of time, the blood acquires a tendency to dissolution and putrefaction; in these cases it either degenerates into dropsy or ends in apoplexy—to remove these unpleasant, and in some cases alarming sensations, DENNISON'S Bitters are the best medicine which can possibly be resorted to; they possess one property which is not common to similar remedies, all or nearly all their qualities may be extracted by a sinus or even a watery infusion. This medicine is particularly serviceable in habitual costiveness, and to an oppressed and weak stomach—it is the most natural vermifuge, and may be given to children, with the greatest safety and effect; it is gratefully warm and pungently aromatic, expels wind in the easiest manner, without inflaming the bowels; it is extremely serviceable in all seasons, especially on the approach of warm weather, when by the use of this remedy the stomach is fortified, digestion promoted, and a free perspiration produced. It is singularly serviceable in Dropsy, by giving tone to the solids, enriching the blood and invigorating the whole system.

Persons leading sedentary, inactive lives, are most subject to these complaints; all therefore in such a situation, though not immediately aware of its inconvenience, would act wisely by securing a continuance of health by means of this generous stomachic, as well as its epicurean and bon-vivants, who wish for a delicious and delicate preparative for the appetite, the best companion at the festive board.

These bitters are sold wholesale and retail—and for exportation, by the proprietor in London, and F. G. COOK his agent, Augusta, Me. and B. SHAW & CO. Gardiner.

March 21—3m

## Major Jack Downing's Magazine.

THE publishers are encouraged by the extraordinary demand for the Letters of Major Jack Downing, to issue the original and most popular of his writings, including his life, in a periodical form.

After completing the first volume, should sufficient encouragement be afforded, the Major may, no doubt, be induced to continue his interesting description of public affairs, and other matters.

This volume will be completed in eight parts of thirty six pages each, and will contain ELEVEN original designs by Johnston, and furnished in any part of the United States postage free for one dollar.

SEVEN COPIES will be furnished to any one address, postage free, for FIVE DOLLARS.

Payment in all cases to be made in advance, and free of expense to the publishers.

LILLY, WAIT & Co. BOSTON.

## Maine Register, for 1834.

JUST published and for sale at the Gardiner Book-store by

WM. PALMER.

From the Utica Magazine and Advocate.

Messrs. Editors:—The following hymn, accompanied with the music belonging thereto, was furnished me a short time since, by a respected friend of Orwell, Pa. The composer of either is unknown to me. The words might, I presume, be materially altered for the better; but the music is really admirable, and I can think of nothing more delightful with which to open a Conference or Association. Knowing that its publication will gratify at least two or three of your subscribers, I venture to solicit a place for it in your columns.

Respectfully,  
J. H. K.  
Sheshequin, Pa.

## GLAD TIDINGS.

What sounds of great mercy salute the glad ear!  
What wonderful tidings from heaven we hear!  
The voice of the cherubim wakes the morn,  
Proclaiming to mortals, "A Saviour is born."  
See, angels uniting with angels, to show  
God's glory on high and man's peace here below—  
The seraphs encompass our Father above  
To welcome us home to the arms of his love.  
Shall angels sing praises, and seraphs rejoice,  
And (man how ungrateful!) not join his glad voice?  
Ye daughters of Zion, come hail the bright morn,  
"Good will to all nations—A Saviour is born!"  
O, let us all join with the heavenly throng,  
Let saints and archangels unite in the song—  
Let Jew and Gentile salute the bright morn,  
Proclaiming with angels, "A Saviour is born!"  
May love's fire inspire us, loud praises to sing,  
So Christ, our Redeemer, our Friend and our King—  
While life is our portion, we'll welcome each morn,  
And sing to all nations, "A Saviour is born!"

\*Or to usher in Christmas Morning.

From the Liverpool Chronicle.

## THE SEAMAN'S GRAVE.—BY J. S. WALKER.

The moon rode high in the cloudless sky,  
The ship o'er the billows rolled;  
When silent and slow, we bore from below  
The coast of our ship we held.  
On the gratings placed, in his hammock laced,  
The ensign floated o'er him;  
We thought of his worth but no words found birth,  
To tell the love we bore him.  
And we weighed him well, with shot and shell,  
That far beneath the wave,  
His sleep might be, secure and free  
In the deep, deep coral cave.  
A while we stood, in musing mood,  
Then lowered him o'er the side,  
And we wistfully took a parting look,  
As he sank on the dark blue tide.  
Some bubbles arose, from his place of repose,  
And as quickly forever fled:  
We gave but one tear—but that was sincere—  
One sigh—for the honored dead.  
But the sea-birds' wail, and the stormy gale,  
And the roar of the ocean wave,  
Sang deep and long, the funeral song  
O'er the seaman's trackless grave.

We copy the two following articles from the *Churchman*, the Protestant Episcopal paper of New York. They will show how protracted meeting and other "new measures" are regarded by Episcopalians in this country. Moreover, they have many excellent remarks in them which will repay a perusal.

**PROTRACTED MEETINGS.** Meetings of this kind are held almost constantly, in some places or other, with a view to produce revivals in religion. They are meetings generally with which Episcopalians as a denomination have no concern, and it might seem therefore that in noticing them we were transgressing our proper bounds. This would be so if their influence were confined to those by whom they are patronized. But such is not the fact. Wherever they are held, one of their necessary results is to bring odium on all Christians who do not join in them. The pastor, especially, of an Episcopal congregation, in any place which happens to be the scene of a protracted meeting, is exposed to obloquy if he discourage his flock from attending on the preaching of those who are zealously laboring in his neighborhood for the diffusion of the Gospel. Now on such a subject as this it becomes a journal occupying the station which the *Churchman* does to speak out plainly and decidedly. With the opportunity which an editor has of knowing what is doing in various sections of the religious world, facts must frequently present themselves which it would be a desertion of duty to withhold, and but a tame performance of duty to give without comment. Our advice then to Episcopalians, as to what are called protracted meetings, is, Let them alone.—Be content with the services of your own church. If the state of religion in your neighborhood seem to justify or demand that the regular services of the Church should be increased or multiplied, aim to secure such a result by a convocation of ministers within your own fold, and with the co-operation of your bishop. Do not expose yourself to the current of religious feeling as it runs in other denominations around you.

It would be an easy matter to argue the propriety of this opinion on the ground of consistency with the peculiar views set forth in the standards of our Church. But, as we intimated above, we may be saved this trouble by reference to facts—a course less injudicious and more effectual. Our facts are in brief that these "protracted meetings" are maintained in connexion with errors subversive of the vital doctrines of the Gospel. It is not Episcopalians alone who sound this note. The same opinion is expressed by a class of men of undoubted orthodoxy, in the very denominations among whom the "protracted meetings" are held. We publish in another column a candid and discriminating article on this subject from the Presbyterian. Meetings of this description have lately attracted, and perhaps still continue to attract, attention in this city. We may show the estimation in which they are held by the more judicious of other denominations, and at the same time express our own opinion of them, by the following extract from an extended article in a recent number of the *N. Y. Christian Intelligencer*:

"In order that the reader may comprehend what the publishers of these notices consider the part which Christians must perform in the conversion of this city, and on which, they almost blasphemously assert, the performance of God's part is suspended, he should call to his recollection their doctrine respecting what they term 'the prayer of faith.' Agreeably to that doctrine, every Christian by selecting one impenitent sinner or more, (for they have not decided how many such any one Christian may take as his share,) and by praying for that, or for each individual by name, his salvation will

be secured. The only condition that deserves any consideration is that the Christian presents to the throne of grace the prayer of faith in behalf of the sinner. We say it is, on their principles, the only condition worthy of notice, for they say to Christians, "Do your part for the conversion of this city, and God will do his part." Under ordinary circumstances some of the tract distributors of this class have publicly reported that they have selected five, six and even more individuals, and they have with all humility given to the world the result of their prayers of faith. Is the city now to be divided, and each one to proceed to "action" under the solemn charge, God "holds you responsible for the souls of all you can be instrumental in converting?" The following are the notices to which we have referred, and which we also find in the *New York Evangelist*:

## "PROFESSORS OF RELIGION!"

"Are you prepared to engage, with all your soul, in the services of this protracted meeting? Is religion the first thing in your estimation? Are you in a humble, penitent, prayerful state of mind?"

"If not, make your peace with the Lord Jesus Christ this day, and come up to his help. You have covenanted to be a co-worker with him in converting the world."

"Now is the time for action. Pray much—be filled with the Holy Spirit—converse with the impenitent—bring sinners to the meetings. Do your part for the conversion of this city—and God will do his part. He holds you responsible for the souls of all you can be instrumental in converting."

## "IMPENITENT MAN, OR WOMAN!"

"God has a controversy with you. The Bible says he is angry with the wicked every day. You are of that number. God commands every man every where to repent. You have the requisite ability to repent. A wise and holy God would not command his creatures to do what he had not given them ability to do. He has told you to repent without delay. 'Now is the time; now is the day of salvation.' You can therefore repent this day—this moment. Only be willing to forsake your sins, to hate them, to come out on the Lord's side, and God will forgive and receive you. 'Ye shall be my sons and daughters, saith the Lord Almighty.'"

We have long been under the impression that Christ Jesus had been "exalted to give repentance" as well as the remission of sins—and that no man could "come unto him," except the Father which had sent him "should draw him." Now, we are expressly told that we have "the requisite ability to repent," and this language is not used in reference to man's primitive state, or to his present duty; but to convey the idea that man is no more dependent on God in reference to repentance than he is dependent on him in reference to the motion of his arm. In the latter case this dependence is called a dependence on God in his providence, in the former case it is called by them a dependence on God in his grace.—So long as man is in health he can move his limbs, and so long as his mind is not affected by disease he can repent, believe, or perform any similar act. Man may pray for health of body so that he may be able to move his arm; in like manner he may pray for health of mind, so that he be able to repent. But agreeably to their views, the influence of the Holy Spirit is necessary in no other respect. What motive is presented by them in this misstatement of the doctrine of the Bible, to urge the sinner to immediate repentance, to use their own term? Who that is wedded to his sins will not say, go thy way for this time, when I have a more convenient season I will repent? As you say that I have the requisite ability to repent, I will choose my own time—soul, take thy ease for the present. But we forbear to argue. [N. Y. *Chris. Intel.*]

We see from our exchange papers that attempts are making to produce a similar excitement at Hartford. There can be no reasonable doubt that doctrines of the same kind with those which are justly censured by the *Christian Intelligencer*, are the basis of the expected revival at Hartford. Or if there were, it is removed when we see in the public prints of the place such communications as the following, from a correspondent of the *Christian Secretary*, published at Hartford:

On Friday afternoon of last week, I had an opportunity to hear one of the modern system men. I will name a few of the sentiments which I heard advanced by him, and the passages of Scripture which at the time occurred to my mind. Never, but once, and then from a famous Socinian in Boston, did I hear such a tissue of unscriptural sentiments.

"Men are not converted by the power of God, but by the power of argument." "Our Gospel came to you not in word only, but in power," &c. "We have this treasure in earthen vessels, that the excellency of the power may be of God." "The Gospel is the power of God unto salvation."

"To direct sinners when awakened to come to Christ, is to make a crooked path for your feet: for they will take right hold of Christ, and find comfort. They must submit to God before they come to Christ." Then the jailer "came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved," &c.

"Some pray for God to give them a new heart; this is not right: God requires that you should break your own hearts, and make yourselves new hearts." "Create within me a clean heart, and renew a right spirit within me."

"To say you can do nothing in your own strength is to make a crooked path for your feet: you have no other strength in which you can do any thing." "I will go in the strength of the Lord God." "I can do all things through Christ which strengtheneth me." "When we were without strength, in due time Christ died for the ungodly."

Now when Episcopalians see such things as the above, can they doubt as to the course they ought to pursue? Are they to be blamed for avoiding, on principle, to participate in excitements "got up" on such principles? Is a father to be blamed for discouraging his family from attending such "protracted meetings?" Is a clergyman to be censured for enjoining on his people to abstain from them? We think on the contrary that such a course is their duty: and for ourselves we

shall not shrink from inculcating such a course on proper occasions, temperately, and as we trust in the fear of God. The doctrines on which these excitements are based are themselves of an inflammatory kind: and their partisans are tempted to push them beyond their proper influence by the zeal of a suspected orthodoxy, and the stimulants of a rival spirit in a new and growing party.

But we are aware that on the other hand, there is a danger as great or greater than that which we are seeking to avoid. In the moral world emphatically it may be said, there is no Scylla without a Charybdis opposite. While we stand aloof from extraordinary efforts which others are making for the advancement of the Gospel, we may learn to look with complacency on our own remissness, and foster in ourselves a spirit of supineness and lethargy. Let us be guarded on this point. Let us renew our efforts day by day and strive never to be wearied in well doing. The Christian who aims to abound in the substantial fruits of piety, proposes to himself a far more arduous task than he who sympathizes in the exhilarations of religious excitement. The piety which is formed in sudden and large revivals is necessarily superficial. The Christian character which we see flourishing in our Church is of a deeper and more lasting kind. It is a product of slower growth. Its tests are not so much the experiences of a moment as the habits of life. Such a character it is obvious must be formed, under God, by means chiefly of education: and it is accordingly to the blessing of God on the patient and assiduous labors of pious parents, Sunday School teachers, and others to whom the religious interests of the young are especially committed, that we chiefly look for the increase of sterling and enlightened piety in the Church.

**NEOLOGY.** As an indication of the prevalent state of Theology, the following extract might have been appropriately introduced in the foregoing article; but for the sake of variety, and as a mark of distinction, we place it in a niche by itself. It is taken from a report in the *New-York Evangelist*, of the proceedings of a Missionary meeting lately held at Andover. We had doubts at first whether the speech was correctly reported, but on comparing it with another report in the *Boston Recorder*, we find that the two substantially agree. The chief difference is, that in the present account our power to convert the world is affirmed to be equal to that of the apostles; whereas in the *Boston Recorder* it is said to be altogether greater.

Mr. M. was followed by Prof. Stuart. "I wish to occupy your time a moment. Should gentlemen then wish to remark on the resolution, opportunity will be afforded. I would notice as error prevalent at the present day, on the subject of miracles. The success of the apostles is by many ascribed to their power of working miracles. It is supposed that this power could in the first place preserve them from danger, and then convert their hearers to Christ. Neither of these propositions is true. After the minutest examination I can find no instance in which either our Lord or his disciples wrought a miracle to preserve their lives. It was a look of awful, of divine majesty, which caused the band to be on the traitor Judas to go backward, and fall to the ground. The divine power of Christ appeared in this: but how did it result? He did not deliver himself from but into their hands. It was not Peter's power of working miracles, but the prayers of the Church, that opened his prison doors. So it must be at the present day. The prayers of God's people are to work all the miracles, open all the prison doors, and break down all the inaccessible walls. Missionaries, then, at the present day, are at liberty to use the same means for converting the world that were used by the apostles. As to the second point, miracles did not convert men. We might as well speak of moving a rock by an argument. God wrought the conversion of men by other than physical means. In the times of the apostles, as now, moral power converted men. Miracles may have been the means of calling them together; but when together, the preaching of Christ crucified was alone 'the power of God and the wisdom of God unto salvation.' We have as much moral power now certainly as they had then."

What the reader may think of this, we cannot say; but for ourselves, we know not which to admire the more, the Professor's power in condensing error, or his skill in disguising it. To us this seems, to say the least, strange language: "The prayers of the church opened the prison doors;" "The prayers of God's people are to work all miracles, open all the prison doors, and break down the prison walls;" "Moral power converts men." No doubt the Professor would admit, that all must ultimately be ascribed to God; and so ought all the works of nature and art to be attributed to God as their author. But when a Christian minister is speaking of the conversion of men, we have a right to expect a more specific recognition of the Divine agency. We expect to see the conversion of men ascribed not to "prayers," nor to "moral power," but to the power of the HOLY GHOST. Such language as is here censured assumes the certainty of success in the use of means, and by necessary consequence impairs the Christian's sense of dependence on the Spirit of God.

But waiving the modes of expression and the implied doctrine, what shall we say to the doctrine intended to be inculcated? "Miracles may have been the means of calling men together," but they were not instrumental to the conversion of men. It might be supposed that the Professor means, that after the reception of truth into the mind, miracles were not necessary to render it operative, and thus convert men to true Christians, who were but speculative believers. But he would hardly utter such a truism as this. Or if there were any doubt, his comparison removes it. We might as well think of moving a rock by an argument as converting men by means of miracles. Miracles then were not instrumental in promoting a belief of the Gospel, or convincing men of its truth. They were not instrumental in promoting the advancement of Christianity, which we take to be synonymous with the success of the apostles. Consequently they are not to be regarded as proofs of the doctrines of the Gospel, and the Gospel might have been spread, and men converted to it as well without miracles as with them. So far as we can understand, this is precisely the doctrine of Gibbon: the establishment

of Christianity is accounted for on secondary causes, and without the necessity of resorting to the belief of a miraculous interposition.—*The Churchman*.

**PARTY.** From an oration delivered in Boston, July 4, 1825, by Charles Sprague, Esq. we make the following extract. Let it receive a little attention and thought. There is a great truth in the remarks. Speaking of party spirit, he says: "We have nothing to dread from the animosities of party. However turbulent, they will be harmless. Far distant be the day, when it shall be said of this country, that it has no parties, for it must be also said, if any one be bold enough to say it, that it has no liberties. Let hawk-eyed jealousy be forever on the alert, to watch the footsteps of power."

"Fear not party zeal, it is the salt of your existence. There are no parties under a despotism. There no man lingers round a ballot box; no man drinks the poison of a licentious press; no man plots treason at a debating society; no man distracts his head about the science of government. All there is a calm, untroubled sea;—even a dead sea of black and bitter waters. But we move upon a living stream, forever pure forever rolling. Its mighty tide sometimes flows higher, and rushes faster, than its wont, and as it bounds and foams and dashes along in sparkling violence, it now and then throws up its fleecy cloud; but this rises only to disappear, and as it fades away before the sunbeams of intelligence and patriotism, you behold upon its bosom the radiant signal of returning peace, arching up to declare that there is no danger."

**Reading Aloud.**—To how many otherwise tedious, or useless hours of life, many a female impart both delight and improvement, by the charm of reading well. If a wife, she can solace many a season of her husband's weariness or sickness. If a mother, what an advantage to her offspring, to have before them, as they are growing up, a living model, in the person of one whom they are led to reverence and love, of an accomplishment which our schools and academies, and colleges, find it so difficult to impart. This latter consideration, in my view, has immense weight; for our habits of pronunciation, speaking and reading, are first formed in childhood and in the domestic circle; and being formed, it is a task of extreme difficulty to alter them.

**NEW VELOCIPEDE.**—Some curiosity was excited in New York, England, lately, by the arrival of a man in sailor's dress, with a travelling machine, as he termed it, of his own construction. It is on the velocipede principle, but an improvement upon those hitherto seen. A circle just wide enough to admit the traveller's person encompasses his waist, and to a horizontal shaft proceeding from each side of this circle are fixed a pair of wheels, light in their construction, and about six feet in diameter. Close by the ring arise, to support the arms, two short crutches, which, with the circle, are cushioned and stuffed. The body is thus supported that the feet can just point the ground to make a stroke, which puts the wheels in motion. The whole is directed by a lever, upon which the hands rest, and by this simple contrivance the man says, that on a tolerably good road he can travel nine miles an hour with great ease. He was very expert in his motions, and guided the machine, as regarded turning and stopping with facility.

**SAVINGS BANKS** are most excellent institutions. They are not made for the rich.—They are erected exclusively for the poor.—They are aids to virtue, by saving small earnings which otherwise might be dissipated in indulging follies or squandering in strengthening the propensities to vice. It is stated by a committee in the House of Commons in England, that no man was ever known to become a pauper, who had deposited a guinea in the Savings Bank.

Great apprehension is entertained in England of the loss of the British export trade to Germany, which amounts to £10,000,000, or one third of the entire British exports to the Continent. This loss is effected by the new tariff which Prussia, to encourage her own manufactures, and in retaliation for the exclusion of her corn and timber from England, has proposed to carry into effect with the confederated German States, not only against England, but other European kingdoms.

"I say, Snooks—what are you running after?"  
"Why, my dear sir, I have been vainly pursuing the ghost of a dollar these three hours."  
"Fudge! here is the substance—I'll lend it you."  
"Thank you—I presume it will be quite immaterial when I return it?" [Baltimore Visitor.]

**DANGER OF EARLY RISING.** I once enquired of an exalted friend who dearly loved a morning nap, why in his constant pursuit of novelty, he never tried the experiment of early rising? "Oh! I did so once, said the fashionable youth,—I got up to see the 'sun rise,'—a thing of which the poets talk so much, that they raised me and my curiosity at such an unseasonable hour, that I caught a terrible cold from the dampness of the morning, and ever since, I have determined never to rise until the world is well aired."—[N. Y. Traveller.]

**Smart Money.**—At a court of general session, held at Maysville last week, came on the trial of Mary Landers vs. Levi R. Warren, for breach of promise of marriage, which resulted in a verdict of \$800 for the plaintiff, being \$300 more than was claimed.

[Fredonia Censor.]  
The Fredonia Courier says, that Mr McKenzie, the rejected member of the provincial legislature of Canada, intends making an attempt to obtain his seat by force of arms, having 2000 men at his command, ready to assist in the undertaking.

**Fence Post.** It has been intimated to us that a fence post put the small end in the ground, will last much longer than if placed in the usual position, butt end down. This is said to be owing to the shape of the fibre of the wood, which are continually imbibing moisture at the bottom and carrying it up precisely as the sap was circulated when the tree was growing. Reversing the posts present the operation. A coat of lime or paint on the ends of the posts would no doubt make them last longer, as the water would be shut out from the pores of the wood. [Ken. Journal.]

One of the guns, a two pounder, of the privateer Free-Mason, which blew up in the harbor, on Thursday last, in a good state of preservation. The charge was drawn and the powder found to be good.

The military force of Russia consists of about 379,378 men, but this large army is more numerous than available, as would appear from the fact that it took two years to assemble 120,000 men to march against Turkey. Supposing Russia to declare war against France she could not carry more than 100,000 men to the Rhine.

**Mint of the United States.**—The whole amount of American gold coined last year was \$363,000. Of this sum \$473,500 came from the mines of North Carolina.

The New-York Journal of commerce states that the new ship Kensington, now away on the coast of England, is insured three offices in Wall street for an aggregate of \$40,000. Several of the offices have been underwritten upon the cargo.

**Statue of Jefferson.** The beautiful colossal bronze Statue of Jefferson, lately received from France, at New York, has the Declaration of Independence, held in the hands of the Author, containing 7,600 letters engraved—the whole Declaration is perfectly legible.

## To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.

A SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Catarrhs, Croup, Asthma, Inflammations of the membranes of the throat, and organs of the chest. This medicine has been singularly powerful in curing bleeding from the Lungs, and as a preventive of Consumption. It is purely a vegetable composition, principally of native plants, and acts as a corrector of the digestive organs, and as a corrector of the impurity of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly valuable in cases of general debility; also in Liver complaints, such as Jaundice, Rheumatism, as well as the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor, R. HOLMES, M. D. who was first led to issue by examining its efficacy upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—also certificates as to efficacy, &c. Price \$1.20. Apply to S. O. BRADSTREET & CO. Agents, Gardner, who are constantly supplied with the medicine.

## Paige's New Work.

B. B. MUSSEY has just published "Selections from Eminent Commentators who have labored in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCAS B. PAIGE, pastor of the First Universalist Society in Cambridge." All orders for the above work, addressed to B. B. Mussey, 29, Cornhill, Boston, will receive prompt attention.

## New Books.

JUST received at the Bookstore of Wm. PALMER: "The Young Man's Guide: or, Life of St. Paul, Daughter's Own Book, Young Orator, Life of J. B. Taylor, Jack Downing's Letters, Pompeii, Parley's Magazine, Part Third, Peoples' Cross, &c. Battles of Cressy & Poitiers, in French & English, Beaumont on the Gastric Juice."

## Paige's Selections.

JUST published and for sale at the Trumpet Office: "Selections from Eminent Commentators who have labored in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment, by LUCAS B. PAIGE, Pastor of the First Universalist Society in Cambridge." Pages 324, 12 mo. Price \$1.

This is a highly valuable work to all Universalists. It proves by the most respectable authorities that the interpretations which Universalists have given of the passages of scripture which relate to punishment are correct. For sale on the very lowest terms, by Thomas Whittemore, joint publisher, at the Trumpet office.

## The People's Magazine.

THE first volume of the PEOPLE'S MAGAZINE, which was completed with the number of March, was commenced as an experiment. The unqualified approbation it has every where received, and the large list of subscribers it has already obtained, induce the publishers to continue their efforts to produce the work which they intended from the first—more worthy of the high character it sustains. In consequence of this determination, they will without pains or expense. They have already secured materials in the editorial department, as they deem necessary to the accomplishment of their purpose.

The great object of the People's Magazine, then, to convey useful instruction, in plain and familiar, chaste language, and in the cheapest possible form, to every cottage and fireside in the land. There are few families to be found, who cannot afford to spend one dollar a year, for a volume, twice a month, which shall give them valuable information and a view, on subjects connected with their usefulness and happiness—while it shall not fail to interest and amuse, shall be still higher and nobler purposes in view—the improvement of the mind, and the cultivation of the heart.

Natural History will continue to receive, in this series, a considerable share of our attention. It will embrace many more topics than at first view might be supposed. Whatever relates to the character, nature, or internal structure of things, is properly a subject of natural history. But we shall not confine ourselves wholly to the mineral, vegetable and the mineral kingdoms of nature. We shall launch out, often, into history, arts, manufactures, &c. The pages of history are full of instruction. Biography will also be deemed an appropriate subject. In short, nothing which is calculated to benefit the minds and hearts of our readers, will be intentionally excluded.

Engravings of a superior character will continue to be furnished; but while we labor, in this way, to render the work attractive, we intend to make the same thing more than to waste, or over illustrate. We believe they may be made to cultivate the mind, heighten the imagination, develop taste, and benefit the soul. Shall the teachers of vice find engravings an impediment in accomplishing unworthy ends—in vitiating the taste and imagination—and shall the teachers of virtue neglect to turn them to a good account, in the promotion of human happiness?

Such of our patrons as have not already engaged the People's Magazine for the coming year, will receive the terms are, one dollar in advance, to be paid without charge to the publishers. Six copies sent to one address, for five dollars paid. To accommodate schools, or companies, ten copies will be sent to one address, postage free, for ten dollars, sent without expense to the publishers.

LILLY, WAIT & CO. Boston.

NOTICE is hereby given, that the subscriber has been duly appointed administrator of all and singular the goods and estate which were of DAVID NOBLE, late of Gardner, in the county of Kennebec, deceased, inestate, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to  
ARTHUR FLUMER, Adm'r.  
Gardner, Febr'y 25, 1824.